

EASTER ISSUE



# AMMAA NEWS

Publication of the  
Armenian Missionary Association of America  
140 Forest Ave., Paramus, NJ 07652  
April, 1980 Vol. XIV, No. 2  
Telephone (201)265-2607, 2608

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LORD! HEAL MY  
PEOPLE'S WOUND  
(See page 2)  
A Commemorative Prayer

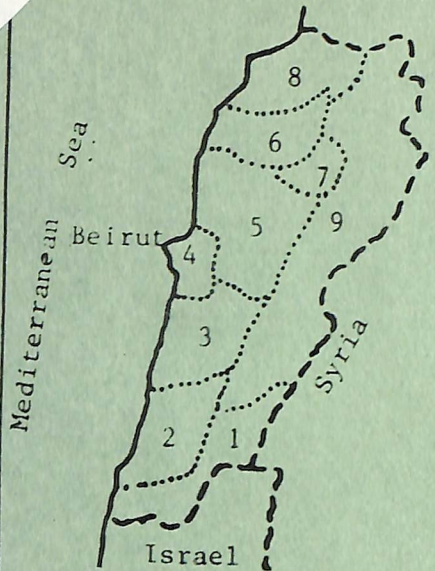


Photo by Harry Koundakjian

**AT THE FOOT  
OF ARARAT:  
A FORGOTTEN  
HOLOCAUST**

(See page 3)





**Zone 1:** Southern strip of Lebanon on Israeli border. Christian and Shiite population controlled by Major Haddad and supported by the Lebanese Army, Christian and Shiite militias, and Israel.

**Zone 2:** Counties of Tyre and Bint Jbeil, occupied by UNIFIL who took it from the Israelis.

**Zone 3:** Consists of six counties with Shiite, Sunni, Druze and Christian population. Control: Syrians and Palestinians.

**Zone 4:** Beirut and its suburbs, divided into West and East Beirut. West Beirut inhabited by Lebanese Sunni and new Shiite population, a small Christian grouping, a great number of foreigners, and Palestinians in three large refugee camps. East Beirut, inhabited by Christians with large concentration of Armenians specially in Bourj Hammoud.

**Zone 5:** Consisting of parts of the Western sections of Aley and South Metn, North Metn, Kesrouane and Jbail counties inhabited by Christians and controlled by Christian Forces, with pockets in the Zone controlled by Syrians.

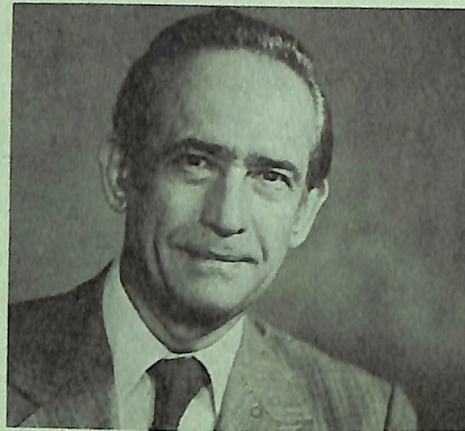
**Zone 6:** Consisting of counties of Batroun, Zgharta and Koura. Population, Christian. Controlled by Christian, Syrian and Lebanese Forces.

**Zone 7:** The Bcharre district; Christian population and controlled by the main families of the county with informal alliance with the Lebanese Forces.

**Zone 8:** Covers counties of Tripoli and Akkar, population mainly Moslem and control: Syrians.

**Zone 9:** The Bekaa region; mainly Shiite with some Sunni pockets. Under Syrian control, with some degree of autonomy in the Christian city of Zahle. The Armenian population here centered in Ain-jar.

Editorial



## LORD! HEAL MY PEOPLE'S WOUND A Commemorative Prayer

By G.H. CHOPOURIAN

Lord, my people carry a wound. They have borne its pain for 65 years, for it was inflicted in the early portion of this supposedly modern and progressive twentieth century.

It is much more than a gushing wound flowing forth suddenly and violently, redeemable with some infusion of blood at the emergency department of a hospital. It is the river-like flow of the blood of ones exposed to unbelievable horrors and death. The memory of the crimson blood of those innocent victims continues to haunt us in our sleep. In our waking hours, we hurt within.

It has not been easy, Lord, to carry this wound as you can see. Every little "scratch" has opened the healing wound again and again, once again causing bleeding. Oh, how hopeless the feeling that that horrible "Frankenstein" will rise in our memory again, and again and again.

Can we ever forget the event, Lord? We need your help, for we have not been able to do so so far. More seriously, Lord, we seem to destroy our souls in the process of remembering and remembering. Forgive us for our shortcomings -

- .. Of fanning hatred, consciously or unconsciously, by fiery and gushing speeches, writings, and programs. These have not helped our children, nor ourselves, for hatred is a double-edged sword; it invades other areas of our lives;
- .. Of active acts of revenge, which violate the human rights of individuals, but more importantly, violate your teachings for brotherhood and peace. These only kill love and numb the soul;
- .. Of failing to imbue in us the spirit of forgiveness.

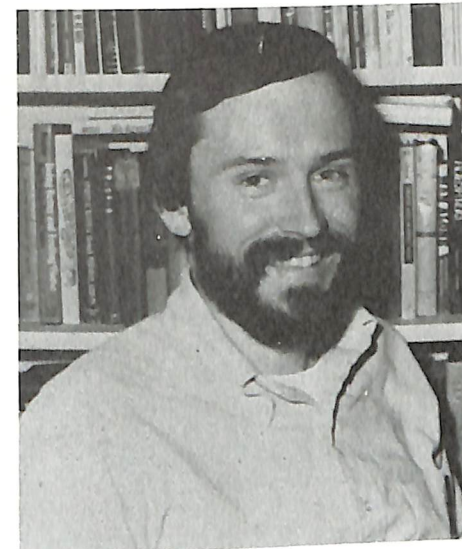
But, Lord, how can we forgive when there is no one seeking forgiveness? We want to forgive, but of what value is it to the perpetrator of the crime? Forgiving without acknowledgment would be like pounding the walls of a tunnel a thousand miles long and another thousand deep with the one called at the end of the tunnel not able to hear. Besides, Lord, if forgiveness leads to forgetting, would you permit it? Don't you teach that evil must be resisted. A concerned Christian must remember evil so that he does not behave irresponsibly. So, here we are, Lord, caught between the horns of a dilemma: To forget implies irresponsibility but to remember means scratching the scab off the wound and bleeding once again. We do realize, Lord, that we must *remember* for the sake of humanity and make this tragic event known in every way possible so that man's inhumanity to man may find an end.

But, Lord, such deliberations and actions have not helped us. We are allowing past evil to lead us to hatred and revenge and to the loss of our souls for hatred for one thing or person transfers itself to other things or persons whom we should otherwise love. A child acts only as he learns and knows no distinction. We have been tempted to turn against our own and hurt persons or party, or church and community over diverging opinions.

Lord, we do not have an answer to this painful wound. You have the answer. If you would only lead the perpetrators to acknowledge their acts and seek forgiveness, then we can forgive and in the process save our souls.

Lord, who can bring the oppressor to his knees and the sinner to repentance but Thyself? Cause this miracle to take place, Lord! Lead the perpetrator of the Arménocide to seek forgiveness to give all of us the opportunity and the grace to forgive and thus Heal My People's Wound. Amen!

## AT THE FOOT OF ARARAT: A FORGOTTEN HOLOCAUST



The Rev. Gary P. Brown

Texts: GENESIS 4:1-10, HEBREWS 11:4  
"Abel. . . he being dead yet speaketh." (HEBREWS 11:4d)

The Rev. S.K. Sulahian received copy of a written sermon by the Rev. Gary P. Brown, Pastor of the Scarsdale Congregational Church. The sermon had been delivered to the Scarsdale Congregational Church at One Heathcote Road, Scarsdale, N.Y. 10583 back on October 9, 1977. The Rev. Sulahian was so impressed by the sermon, delivered by a non-Armenian about Armenians, that he felt it should be shared with the entire Armenian community. As a result, we are publishing the entire sermon which the Rev. Sulahian submitted after having obtained the Rev. Brown's permission to do so.

The old walled city of Jerusalem contains four major sections. Three of them are named, quite logically, after the three major faiths for which Jerusalem is a holy place. Representatives of the three faiths live today in those sections - the Moslem quarter, the Christian quarter and the Jewish quarter. But there's still *another* section, an exclusive subdivision surrounded by high walls. And that section is known as the Armenian quarter.

### The Inspirational Corner

#### EASTER AND THE FLYING FISH

This story is about a flying fish. It had a beautiful experience which it attempted to relate to its comrades in the dark depths of the sea where almost all of them resided and made their living.

"Comrades," it said, "I saw something unusual. It was a bright blue sky, with a ball of fire lighting a huge horizon that opened up before me."

"Comrade," they said, "you speak of impossible things. Give us proof."

The flying fish zoomed up the depths to the surface of the sea and, experiencing another unusual phenomenon, returned to its comrades again. "Comrades, this time I had even a more glorious experience. All around me was dark as pitch but up in the sky there was a white ball and myriads of little balls that lit up the entire universe."

"Didn't we tell you, comrade, that we needed proof? Here

The Armenian quarter seems the very picture of mystery, secrecy and dark questions. What stories are hidden beyond those walls, behind the locked doors, within the confines of the incense-filled chapels, the unique homes and the dark-eyed people who worship and live there? I've spent some time attempting to learn what those stories are. This morning I'd like to share with you some of what I've learned. It will be an unusual sermon, but I believe the Armenians' piece of history is a missing link in our understanding of this brutal century and a clue for an appropriate contemporary response to our world as a people of faith.

I first became interested in the Armenian story when I was in the Congregational Church in Naugatuck, Connecticut, before we moved to Scarsdale. Several prominent families in that church are Armenian, and I became good friends with the Kazanjian family in particular, relatives of whom had founded the Peter Paul candy factory in Naugatuck. Curious about what it meant to be Armenian, I began to ask questions and read a bit. One thing I learned rather quickly was that I was not alone. Non-Armenian people in general seem to know very little about the Armenians. Some folks realize that last names ending in "ian" are frequently Armenian. Others can name a few famous Armenians: William Saroyan, composer Aram Khachaturian, television personalities Arlene Francis and Mike Connors, or football player Garo Yepremian. And then there are a few people who were urged as children to clean their plates with the words, "Remember the starving Armenians." I did not yet know what devastating horror was captured in that pet phrase: "Remember the starving Armenians."

My reading set the scene. I discovered that the Armenians developed as a people several thousand years ago in the mountains where the Tigris and Euphrates Rivers begin. Their land was northeast of contemporary Turkey, between the Black and Caspian seas. They were a warrior people with their own unique language and ways, fiercely independent, as mountain dwellers tend to be. One of their beloved mountains was the awesome snow-covered peak called Ararat, nearly seventeen thousand feet high. It was there, GENESIS tells us, that Noah and his strange household came to rest when the flood waters receded. In fact, there is a tradition of Armenian descent from Japheth, Noah's son.

The Armenians, unfortunately, happened to choose a mountain homeland which was a main trade route, so they were constantly assaulted by the powers which ebbed and flowed in that part of the world. The Babylonians, the Assyrians, the Persians, the Greeks and the Romans all took their turns. Armenia seemed destined to be a footnote in history books

you come and tell us of something else which is impossible for all we know here is pitch darkness. No use talking to us without evidence of what you are saying."

For the third time the flying fish rose to the surface, took a long leap, and behold this time, in the darkness of the night, saw on the shore of the sea, thousands of bright colorful lights and homes through the windows of which shone warmth and brightness. So he returned to his comrades and related his third experience, whereupon, his comrades, turning to him in ridicule said "Well, Comrade, now we know that you need a psychiatrist for you must be out of your mind."

Those destined to live in darkness cannot see or conceive light. Neither we, who cannot accept in faith the Easter story and the Resurrection, can conceive the Miracle. *Easter is a faith experience or it is meaningless.* Jesus said to him (Thomas), have you believed because you have seen me? Blessed are those who have not seen and yet believe." JOHN 20:19.

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written about these other empires. But in spite of the conquests, the Armenians flourished. They raised magnificent horses. They were proficient in agriculture, crafts and trade. They even had their moments of empire themselves.

In the year 301 A.D., Armenia became the first state to accept Christianity as its official religion. The people gave support to the crusaders when they passed through the region. But Armenia was to be a "Christian enclave in a sea of Islam" (Michael Arlen, *PASSAGE TO ARARAT*, p. 96), and the enclave was destined to become a captive people, a minority dwelling within the Turkish empire. By the end of the last century Armenians comprised about 10% of the population of Ottoman Turkey. Yet they were an essential element on the scene. They were the skilled workers in clay and wood and cloth. They were the tanners, blacksmiths and shoemakers, the pharmacists, doctors and lawyers, the professionals and tradespeople.

Early in this century a Turkish reform group called "The Committee of Union and Progress" overthrew the government. A constitutional system went into effect. The "Young Turks" were the people in charge. The future looked bright for Turk and Armenian alike. Then World War I began. Turkey entered on the side of Germany and ended up being attacked by Britain and Russia. And suddenly, the whole tenuous relationship between the productive Armenian Christian minority and their majority Muslim neighbors went haywire. Starting in the late spring of 1915, the terrible rumors began to trickle out of Turkey. Something terrible was happening to the Armenians.

During our stay in Jerusalem this past summer, our group met with Daniel Rossing who is responsible for relations with the Christian communities of Israel. I asked Daniel about the Armenians. He told us of their excellent schools, their success in business and their long history in Jerusalem. He also spoke of the Armenians as brothers and sisters to the Jews. The parallels are rather compelling. The history of both peoples has held long bleak periods. Both have been minorities remarkable for their faith and for their contributions to culture and business. Both have known dispersion from their homelands. And Daniel Rossing added that one can certainly speak about an "Armenian holocaust." *An Armenian holocaust*. Those words triggered something for me. I returned to Scarsdale determined to examine this in more detail.

My first step was to explore an important link between our congregation and the Armenian situation during World War I. Arthur Whitman, who now works for the Near East Foundation, suggested that I speak with Ada Vickrey, one of the senior members of our church. So, I did. I spent several fascinating hours with Ada. And this is what I learned: Henry Morgenthau, U.S. Ambassador to Turkey during the First World War, cabled New York to report that Armenians were being subjected to atrocities and that many had become refugees. He asked for relief effort to help these refugees, these "starving Armenians." A group of distinguished citizens organized to launch such an effort, The American Committee for Armenian and Syrian Relief. The man they recruited to design the fund-raising was none other than Ada's husband, Charles Vickrey! He began with half an office and one helper and an original goal of \$500,000. This goal soon proved woefully inadequate for the expanding task. He was indefatigable. He worked long into the night, day after day, cranking out ideas and eventually establishing a network of offices in every state in the Union. The organization was renamed Near East Relief. The average contribution to Near East Relief was \$10, a modest sum. But the total money raised during Charles Vickrey's tenure was \$100 million. Amazing! Near East Relief accomplished miracles against tremendous odds. *The survival and vitality of the remnant of Armenia is due in no small measure to the efforts of Charles Vickrey and all who worked with him.*

Having talked to Ada, I knew something of the extent of the refugee problem and the nature of the response to it here in America. But I still didn't know much of the "what" or the "why" of the Armenian holocaust. For that I made another appointment — this time with the Pastor of the Armenian Evangelical Church on East 34th Street in Manhattan, The Reverend Zenas Ilanjan.

Zenas Ilanjan is a handsome and distinguished-looking man with stylishly long grey hair. He was born in Turkey and taught for a number of years in Lebanon, leaving there in the face of the tragic civil war. He welcomed me warmly. I explained the purpose of my visit. Then I asked what happened to the Armenians in 1915 and why. Zenas began by giving me a copy of a small book entitled *Armenian Atrocities: The Murder of a Nation*. The author was Arnold Toynbee! It was written when Toynbee was a fellow at Oxford, before he had established his reputation as a historian. Zenas Ilanjan signed the book with a flourish. "Read this," he said. "There are many books you could read, but this one will serve your needs well." Then we talked. He spoke of the nationalism and chauvinism of the Turkish majority. He spoke of the Armenians as a "strong, virile minority," among whom were many of the educated, aristocratic managers and professionals of Turkey. He spoke of Turkish jealousy and need for a scapegoat. He spoke of religious differences. Many factors led to the devastation of the Armenians. And once it began, international diplomacy was ineffective in stopping it . . . perhaps even indifferent.

Zenas showed me the sanctuary, which used to be a bank lobby. We talked about recent incidents of Armenian terrorism, which he condemned strongly. We discussed the history of the Armenian church and the future of his small congregation. He spoke of the burden of his people's terrible memory. But he also said proudly and firmly, "We are stronger than this calamity." And then we said goodbye.

Toynbee's book is as well documented as it could be under the limitations of wartime circumstances. The book tells the bitter story in brief general passages and then in a series of specific reports. This is what Toynbee describes: In April of 1915, orders went out to all the towns and villages of Turkey (also called Anatolia). The Armenians were to be destroyed. Talaat Pasha, in giving the signal for this destruction, said, "After this there will be no Armenian question for fifty years." (Toynbee, pp. 40-41).

The first step was that the Armenian men in each town were rounded up in a house-to-house search and marched at the point of bayonets to a place outside of town. There the Turks slaughtered them.

Next the old men, women and children were given immediate notice of deportation. They were driven out, with the few possessions they could gather quickly, not knowing their destination. The most attractive young women were sold by the gendarmes to villagers on the march to serve out their lives in harems or houses of prostitution. Some children were turned over by parents to be raised as Moslems to save their lives. The rest of the people marched on, and on, and on. Clothing wore out. Food was scarce. They grew weaker. The starving Armenians began to eat grass. And they began to die. The sick were bayoneted. The people carried picks and shovels to bury each day's dead. When they arrived at the Euphrates, children were driven into the water. "Those who could swim were shot down as they struggled in the water." (p. 59). On they went, for weeks and months, driven like cattle. The suffering was impossible to imagine. One mother reportedly threw her baby down a well so she wouldn't have to watch its dying agony. (p. 52). And still they marched on. Some eventually arrived in Sultanieh, a desert wilderness in central Anatolia. Others ended up at the swamps of Aleppo in northern Syria or in the scorching heat of Der-el-Zor to the southeast. There they were

gathered in concentration camps and died by the thousands of starvation, thirst and disease.

Some of the torture along the way was too horrible to describe in this setting. Many of you have read more recent stories of torture in other parts of the world. Many of those stories could apply with few changes to the Armenian experience in Turkey.

There was some resistance. Several thousand people resisted in Antioch at the coast and held out long enough to be rescued by French cruisers. Others weren't so lucky.

All this was carried out far from the scene of war. In the war zone of Armenia in the northern mountains, battles raged between Russian and Turk, and many more Armenians lost their homes and lives there. The total number of Armenians who died has been estimated at one million. One million people out of a population of 1.8 million. The Armenian holocaust.

Let me add a few corrective words. It is true that the Armenian case has been a bit overstated at times. Estimates of the dead have run as high as 2.5 million, an impossible figure. It is true that some Armenians were involved in the war effort against Turkey. It is true that the Turks have been crudely stereotyped by some of the writings about this period. It is true that some Turks resisted the horrors which were occurring in their midst. Nevertheless, the record still is one of unbelievable savagery and horror, the first attempted and nearly successful genocide in this century.

Why do I tell you all this? I promised you it would be an unusual sermon. It seems like a history lesson and nothing more. Why do I tell the story? I tell it in part simply because it strikes me as an obscenity on top of an obscenity that this brutal chapter is not widely known. I tell it because I believe we should know what has happened in the past to our Christian brothers and sisters, as well as to all our human brothers and sisters. I tell it because we need to "remember the starving Armenians." We must not forget.

A review of a book on the Jewish holocaust speaks of the need to remember — "remembering for the sake of bearing witness, or maintaining vigilance, or fueling anger, or simply keeping one's perspective." (Christopher Lemann-Haupt, *New York Times*, 11/1/76). I tell the story to remember, for all those reasons and more.

You should know one remembrance which fuels my anger. Adolph Hitler, as he prepared to invade Poland, asked of Hermann Goering, "Who still talks nowadays of the extermination of the Armenians?" (Arlen, p. 245). With that, he launched an effort which led to the deaths of three million Polish Jews, using some of the methods perfected in Turkey. "Who still speaks nowadays of the extermination of the Armenians?" I still speak nowadays of the extermination of the Armenians. We do. We must. Hitler's words cannot be allowed to stand as an epitaph over the mass graves of one million people. *Abel must continue to speak after his death. A brother's blood cries out from the ground.*

I tell the story also because we are a people charged with seeing that justice be done on earth as it is in heaven. And there have been no Nuremberg trials for Turkish war criminals, no official recognition of the atrocities at the U.N., no restitution to anyone for lost property. (Toynbee, pp. 12-13). Grace comes through atonement. Forgiveness must grow from prior confession. It is still not too late for Turkey to recognize its guilt and offer some form of compensation. So I tell the story.

I tell the story because the world's failure to organize and respond to this act of terror has meant that the issue is still a live one. Acts of terror now sadly are visited on the Turks, as if murdering a Turkish ambassador to the Vatican could compensate. Terror for terror. Any eye for a million eyes. A tooth for a million teeth. The debate was even carried out in the editorial pages of *The New York Times* last spring, where one Turkish man spoke of the "so-called massacres" and of "the historical

hallucinations and the mad search for identity by certain Armenians." (Nafiz Sekendur, Letter to the Editor, 6/14/77).

The "so-called massacres" were real. But they were long ago. The Armenians are recovering, even flourishing, in many places. I tell the story for one other reason. The Armenian holocaust has been followed by others. We have shared in this awful history through our actions in Vietnam, and long earlier with the American Indians. The latest holocaust may be happening now in Uganda or elsewhere. There it may not be too late to change things. There are times when the internal affairs of countries are no longer internal affairs. "There are some things which the outraged opinion of the world will not tolerate." (Lord Bryce's speech, Toynbee, p. 29). That sentence was spoken at the time of the Armenian tragedy. "There are some things which the outraged opinion of the world will not tolerate." We can speak that sentence again in our day. And we must. In the name of God, we are our brother's keeper. And when our brother's blood cries out from the ground, we must listen.

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## JUNE 15 DEADLINE FOR AMAA SCHOLARSHIP APPLICATIONS FOR ACADEMIC YEAR 1980-1981

The Armenian Missionary Association of America (AMAA) has set June 15, 1980 as the last date for scholarship or loan applications for academic year 1980-1981 to reach its headquarters in Paramus, N.J. For consideration by the Scholarship Committee, applications must have reached the AMAA Headquarters no later than June 15.

The aid, which covers tuition fees of college and theological school students, is granted to those who have demonstrated outstanding achievement, have future leadership potential and are financially unable to continue their studies.

AMAA has set certain eligibility requirements for awards. Applicants must be (1) full-time matriculating students, (2) have proof of acceptance for admittance by a college or university, (3) provide parents' confidential financial data, (4) give three personal references, (5) send official transcript of grades, (6) write a 300-word personal letter of purpose, (7) the student himself must personally apply for dispatch of application forms, (8) former recipients must complete a new application each year. It is the responsibility of the former recipient to request an application form as it will not be sent out automatically.

Application does not guarantee receipt of assistance automatically.

Requests for application forms should be by the student (for one set only) and accompanied by a self-addressed No. 10 or 11 size envelope, stamped with 28 cent postage and mailed to:

Scholarship Committee  
Armenian Missionary Association  
of America, Inc.  
140 Forest Avenue  
Paramus, NJ 07652



Armenian Missionary Association Projects

Return Reply Form

(Check the appropriate boxes, then tear out this form and mail in your envelope)

My check or money order for \$ is enclosed for the project listed below

My Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

I'M INTERESTED IN:

☐ **ARMENIAN EVANGELICAL SOCIAL SERVICE CENTER, LOS ANGELES**  
For multiple type assistance to new immigrants, the AMAA needs \$30,000 to encourage greater service.....\$ \_\_\_\_\_

☐ **HAIGAZIAN COLLEGE**  
To put the College budget in the black, \$250,000 are required.....\$ \_\_\_\_\_

☐ **ISTANBUL YOUTH HOME**  
Illiterate children from the interior of Turkey are taught their Christian heritage and national identity.....\$ \_\_\_\_\_

☐ **10 HIGH AND 40 ELEMENTARY SCHOOLS**  
To put these schools back on a non-deficit level, \$150,000 are required.....\$ \_\_\_\_\_

☐ **TRAINING OF THEOLOGICAL STUDENTS**  
Scholarship provisions will bring great spiritual returns.....\$ \_\_\_\_\_

☐ **RECRUITMENT OF MINISTERIAL CANDIDATES**  
The Executive Director will be going on a recruiting tour soon. Contributions to the cost of the program and scholarships are being called for.....\$ \_\_\_\_\_

☐ **LUNCH FOR CHILDREN**  
Lunch arrangements for needy children are carried out in Turkey, Lebanon, Syria, Greece and Iran. Help needed. \$ \_\_\_\_\_

☐ **CAMPS FOR CHILDREN**  
Such provision for needy children exists in Turkey, Lebanon, Syria, Greece, and Iran. Let us use these opportunities for the upbuilding of youth.....\$ \_\_\_\_\_

☐ **MEDICAL EXPENSES**  
Regular appeals are made to the AMAA to assist with the medical expenses of the poor. Help us to help them, please.....\$ \_\_\_\_\_

☐ **RELIEF FOR LEBANON**.....\$ \_\_\_\_\_

☐ **SOUTH AMERICAN MISSION**.....\$ \_\_\_\_\_

☐ **INSTITUTE FOR THE ARMENIAN BLIND AND DEAF**  
The AMAA represents the Institute and transmits all donations to the Institute. Feel free to use our channel. \$ \_\_\_\_\_

☐ **AGHABEGIAN(MAHSHIGIAN) MISSION TO IRAN**  
Our missionary to Iran needs greater assistance for her Sunday School, Daily Vacation Bible School, Christian Endeavor, Youth Work and Evangelism in camps in Tehran and surroundings.....\$ \_\_\_\_\_

☐ **CHILD EVANGELISM**  
Your donations for this purpose may be marked for the following:  
☐ For Child Evangelism work in the United States, \$5,000 are needed.....\$ \_\_\_\_\_  
☐ Christian Endeavor Union, Kchag, Lebanon.....\$ \_\_\_\_\_  
☐ Mrs. Arpine (Mahshigian) Aghabegian, Tehran and Isfahan, Iran.....\$ \_\_\_\_\_  
☐ The Rev. Krikor Demirjian, Athens, Greece.....\$ \_\_\_\_\_

☐ **ADULT EVANGELISM**  
We are "enablers" in the preaching of the Gospel in word and print. Without such encouragement, all of our helpers would suffer in their efforts to reach people.  
☐ Misak Gunay in Istanbul and his publication *Sevgi Yolu* \$ \_\_\_\_\_  
☐ Tchanasser, bi-monthly of Beirut.....\$ \_\_\_\_\_  
☐ *Pamper*, monthly of France.....\$ \_\_\_\_\_  
☐ Rev. Yesayi Sarmazian's Amanos Mission, Lebanon...\$ \_\_\_\_\_

☐ **PUBLICATIONS**  
☐ Books.....\$ \_\_\_\_\_  
☐ AMAA News, Paramus, N.J.....\$ \_\_\_\_\_

☐ **ENDOWMENT FUND**  
☐ Please open an Endowment Fund per terms of letter...\$ \_\_\_\_\_ enclosed (Minimum \$100.00)  
☐ Please add to my existing Endowment Fund.....\$ \_\_\_\_\_ (Minimum \$25.00)

☐ **I WOULD LIKE TO HAVE MY NAME AND ADDRESS ADDED TO YOUR MAILING LIST**  
Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

☐ **MY ADDRESS HAS CHANGED. MY CORRECT ADDRESS IS AS FOLLOWS: (Please include old address label)**  
Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

☐ **I RECEIVE DUPLICATE MAIL. PLEASE REMOVE THE LESS PREFERRED ADDRESS WHICH IS:**  
Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

☐ **THE AMAA OFFICE WAS INFORMED TO REMOVE THE ADDRESS LISTED BELOW. PLEASE DO NOT FAIL TO EXECUTE THIS FINAL REQUEST.**  
Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

WE DEPEND UPON YOUR BENEVOLENCE ON NEEDS . . . AT HOME AND ABROAD

Dear Fellow Christians and Believers, we find that our burdens are heavy for calls upon us for assistance to programs are numerous and the escalating costs difficult to meet.

Please be as generous as you can with your gifts to assist us in alleviating pain, suffering, illness, poverty and also in uplifting the quality of life of poor families, students, and the impoverished.

AT HOME

- To serve the needs of newcomers from various parts of the world - \$ 30,000
- Child Evangelism work to underwrite our provision for the Hasmig Collier work - 2,000
- Scholarship grants to help intellectually talented students, young people of character but with financial need, by way of providing scholarships - 100,000
- Relief to provide for those in financial difficulties 50,000



Children in Tehran receiving Christian Education

ABROAD

- Tehran** - For lunch programs, evangelism, church, clinic care, Daily Vacation Bible School and other programs as well as theological student training - \$ 20,000
  - Greece** - For Child Education, lunch program, Daily Vacation Bible School, church support and to guarantee the evangelical identity in Greece - 20,000
  - Lebanon and Syria** - For Haigazian College, a minimum need of \$105,000. Child education, church, evangelism, handicapped and relief provisions - \$300,000. Total need for Lebanon and Syria - 405,000
  - Istanbul** - The Istanbul Youth Home continues to serve children from all parts who have come from the interior into Istanbul. We have also been informed that legal fees are necessary to protect the attempts by WAKF to expropriate two major properties of the Istanbul Youth Home and the Church. For this, the need amounts to 25,000
  - Australia** - The Evangelical community there needs encouragement so that they can strengthen the foundation of the "immigrant" Church that they have established. The minimum need is 5,000
- Please pray for these needs that the Lord may increase the harvest.



Some of the past scholarship recipients in the U.S.



# THE EXECUTIVE DIRECTOR REPORTS

I am thankful for the opportunity to share with the readers of the AMAA NEWS correspondence, important news items and challenges for service that reach the headquarters of the AMAA.

## MRS. NELLIE KAZANJIAN WRITES

"I admire the work your organization is doing and I enjoy the periodicals I receive. I especially enjoy your articles...

"I am a widow of moderate means who cares. I wish I could do more. I can only find one fault, perhaps. May I sound off? I don't mean to be disrespectful, just to make constructive criticism. It is refreshing to see people like you who are so charitable and who care. You seem to aim only at our brothers and sisters and youth in foreign lands. But how about our U.S. youth? They are going in so many different directions, it makes my head spin.... So many have become so American that they have forgotten their culture, which is the most beautiful in the world. We need to bring them together. . . . We need to encourage and help the young people who are interested in government politics. . . . Please let's start somewhere to help our youth. They need to be saved. We need to start somewhere. . . . Where?? . . . . When??"

Mrs. Kazanjian, your heart is in the right place and so is ours. Enormous numbers of hours and many, many days have been spent by at least three major Boards of ours to study these matters and the Long-Range Goals Evaluation Committee of our Association has made some substantial suggestions which we will be pursuing hopefully, but, like everything else the funds are not always immediately available for the big things.

## TWO SARIANS WRITE ON SCIENCE AND FAITH

Dr. Jirair Sarian and the Rev. Khatchig Sarian have provided us with two writings which look at the interpretation of science and the Bible on creation, faith, life and death. The Rev. Sarian, in a letter addressed to the editor of the Philadelphia Sunday Bulletin regarding an article in "Discoverer" entitled, "Life After Death," argues:



**The Rev. Khatchig Sarian**

Experiments to discover life after death may start as honest scientific ventures but they will certainly result in dismal failure as it is in this case. The author, William T. Keough, sums up the result of "2,000 death bed interviews, of conversations with Swamis in India and of exhaustive experiments with men and women, who claim they can project themselves out of their bodies." Experiments include X-ray of the soul, weighing it, physicians' reports, 1,700 of them, on what patients see on death beds, and an evaluation by computer to determine the results. It seems that considerable evidences were found to support the idea that there is a form of life after death.

From the Biblical point of view we regard these experiments as utterly ridiculous. The spirit of a human being cannot be subjected to analysis, because it is not composed of atoms and molecules. The spirit within the man is the real man, like a bird in the cage; in this case the bird is immortal. In GENESIS 2:7 we read that "the Lord God formed man of the dust . . . and breathed into his nostrils the breath of life and man became a living soul." In ECCLESIASTES 12:7 we read: "In death the dust shall return to the earth, and the spirit shall return unto God who gave it." Therefore, we say emphatically that a man shall live after he dies, since the Bible has revealed to us enough of the mystery of life after death, although we shall know more fully beyond the grave. There may be many philosophical, moral, and natural arguments for belief in survival beyond death, but for the Christian, this fact has been sufficiently guaranteed and demonstrated by the Resurrection of Jesus Christ from the dead. He has proven that the grave is not a dead-end street. This is the answer to the first and crucial question as to evidence of life after death.



**Dr. Jirair Sarian**

"The Creation of the Universe," appeared in the December 1979 issue of Panpere. In this article Dr. Sarian refutes the 19th and early 20th century belief of astronomers and scientists who claimed that the universe had no beginning and is unchanged. He provides proof from a discovery in 1913 by Sliefer, confirmed later by Hubul and Humason, that the universe had a beginning and continues to spread in space. He shows further that the Russian Freeman and at least six other prominent astronomers and scientists have confirmed Sliefer's calculations. Dr. Sarian concludes that after scientific groupings, research and calculations, science reaches the same conclusion that sometimes the Bible proves in one word, as for instance, an irrefutable fundamental truth such as the cause of creation. While human considerations contradict, neutralize or change from year to year, the Bible says, "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." (HEBREWS 1:10)

## NEAR EAST SCHOOL OF THEOLOGY

Despite the troubles and uncertainties which have marked the Lebanese scene, the 1978-79 academic year was brought to a conclusion with a graduating class of seven among whom were three Armenians:

- Mr. Hagop Orchanian (M. Div.), Armenian Evangelical Union, now pastor in Aleppo, Syria.
- Miss Aghavnie Arslanian (M.A. in Christian Education), Armenian Apostolic Church, executive secretary of the newly-created Christian Education Department.
- Mr. Dikran Shanlian (B.Th.), Armenian Evangelical Union, who is in Pasadena, California at this time.

The Speaker at the commencement service held on June 17, 1979 was the Rev. Hovhannes Karjian, the newly-elected 2-year Moderator of the Union of the Armenian Evangelical Churches of the Near East.

In his remarks to the graduates, the NEST President appealed to them to resist the temptations of emigration and to accept the challenge of remaining to serve the churches in the Middle East. "This is where God gives you the call to work. You are needed here; your churches need you. There is no greater challenge to you than to stand fast and to invest your lives for Christ here in the Middle East."

## THE ARMENIAN CHURCHES OF AMERICA: A FORCE UNDEVELOPED

Mr. Van Ajemian circulated a mimeographed circular registering his disappointment that Armenians are failing to join and support legislation of social-concern issues. He is impressed with the Jewish brethren and some of the social-action oriented churches. He says: "The Jews go beyond just talking; they act! They get involved, they meet people. It makes me shake my head when I hear Armenians say that the Jews run things in this country. They do to an extent, but only because they are willing to play the American game by American rules, while we Armenians insist on keeping ourselves detached from American society . . . . For example; no Armenian organization has yet to join the Ad Hoc Committee on the Human Rights and Genocide Convention.

"I want to address myself to our churches, be they Orthodox, Protestant or Catholic. It's hard for me to explain briefly on paper just what an impact church organizations can have. A congregation is a large body: to a politician that means many votes and much campaign money. That's important . . . . It's so easy to get involved, and so important. We Armenians in this country make our own destiny, and we are responsible for our present situation. What more can I say?" Enough said, Mr. Ajemian!

## APPEAL OF THE NATIONAL COMMITTEE OF AMERICA

The Armenian National Committee of New York/New Jersey are appealing to the entire Armenian people in the New York/New Jersey area to join the commemoration of the 65th

Anniversary of the Genocide on April 24. The plans for the commemoration on April 24 will include a reception for high ranking United Nations diplomatic representatives and leading American figures. All organizations in the metropolitan area have been sincerely invited to join in the commemoration of April 24.

## MISS MARGARET RUTH BLEMKER PLANS RETIREMENT

The Newsletter of the United Church Board for World Ministries, WHOLE EARTH, carried the news of the retirement of Miss Margaret Ruth Blemker who was the Middle East Secretary of the UCBWM. Miss Blemker's association began with the American Board of Commissioners for Foreign Missions in 1945 when she went to Izmir, Turkey for a 3-year term at the American Collegiate Institute. She will retire at the end of April 1980 after 35 years of service, 31 years of which was as Near East Secretary.

After outlining the unusual changes that have come in Christ's Church in the United States and in the world since 1945, Dr. David Stowe, Executive Vice President of the UCBWM editorializes: "Above all, Miss Blemker has been a vital part of the thinking, working, questioning, and praying that have maintained a quality of life in our Board to which John R. Mott paid tribute in 1945. The great statesman of missions and father of the ecumenical movement said: 'If I were asked to name the missionary societies from which I have learned the most, I would say first the American Board.' Thank you, Peg, for your share in the friendships, the turmoils, and the triumphs of these years."

So do we thank Miss Margaret Blemker for her association with the AMAA and her partnership with us in the mutual interests and problems that were shared.



## HELP SAVE AMAA \$\$\$ ON POSTAGE

In this world of rising costs, a story about skyrocketing postage would in itself not be anything new to AMAA NEWS readers. But the following word picture will be:

Suppose during a period of six months a total of 3,395 pieces of mail, comprising copies of both the AMAA NEWS and the special appeals were returned by the U.S. Postal Service to AMAA Headquarters for address corrections.

If such return of mail bearing a corrected address were a gratis proposition, the procedure would be an efficient way to keep the AMAA's mailing lists current. Unfortunately, very few things in life are free these days and postal procedures are not among them.

Each time a piece of mail is returned with an address correction, the AMAA is charged 25 cents for this service. A total of 3,395 pieces of mail amounts to a whopping \$848.75 for the 6-month period.

President Samuel Hekemian has requested the cooperation of all church chapters and individual members in helping to reduce this needless expenditure of funds. He asks that the following procedure be followed as much as possible.

AMAA members are asked to use the "Change of Address" coupon printed below to signify that they have moved or will be moving on a certain date. Members may simply drop the coupon into the mail to the AMAA ADDRESS INDICATED AT THE TOP OF THE COUPON.

### CHANGE OF ADDRESS FORM

Complete and Mail to AMAA  
140 Forest Ave., Paramus, N.J. 07652

Surname First Name Middle Name

New Street Address Apt. No.

City State Zip Code

Old Address (Most important to have)

City State Zip Code



## ԿՈՄՈՒՆԻՍՏԱԳԵ

Լիբանանի քաղաքացիական պատերազմի ընթացքին, հայաբնակ Պուրճ Համուտի մէջ տասնեակներով վերադարձնող ու մեղադրող կ'ընթան հայաբնակ Պուրճ Համուտի պատճառով: Հիւանդանոցները լեցուցանվելու պարագային, եւ շատեր ստիպուեցան իրենց բնակարաններուն անկիւններուն մէջ դարձնուիլ: Կայսրութիւնը դարձաւ մը-տահողէ երբ դերձուցի պակասը զգալի դարձաւ ամենուրեք:

Վերջ. Յակըր եւ Պերճ ծամպարաններ, բեռնատարուած Պուրճ Համուտի հայութեան պէտքերով, գործի լծուեցան եւրոպայի կարգ մը երկրներու մէջ, ու ձեռնարկեցին Նոր Մարաշի Հայ Աւետ. եկեղեցիի Դարձանատան գործը:

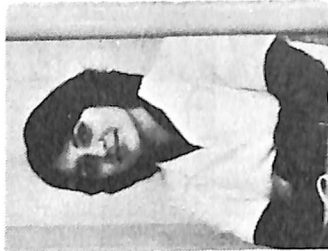
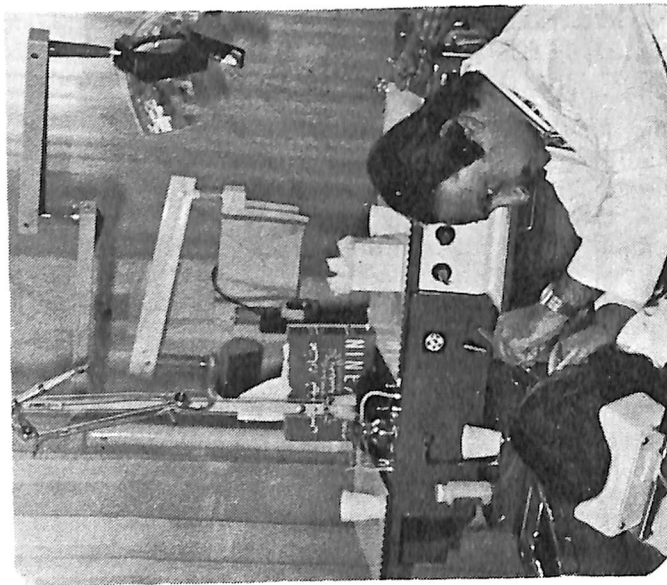
● 28 Դեկտ. 1975-ին, Գերմանիոյ Վեյմար դէ-պարտման մէջ խումբ մը ճամբարի հաւատարմութիւնը Գերմանիոյ սկիզբէն, ընդամենը 40 քիլո-րաբ հաւաքեցին ու վեր. Պ. Ծամպարանի միջոցաւ, Նոր Մարաշի եկեղեցիին ղրկեցին, հիւանդանոցներուն բաշխուելու համար:

● 1976 Յունուարի սկիզբը, ուսման եւ փամ-փուշտներու տարափին տակ, Հովիւր Միացեալ ժողովէն կազմեց Դարձանատան Յանձնախումբ մը, որուն խորհրդակցութեամբ ընդամենը Միացեալ ժողովը միաձայնութեամբ որոշեց վարձարանի նախապատրաստի շէնքին դեռնալարի վերածել դարձանատուի:

● Նպատակը Դարձանատուին: Կարելիութիւնը ընծայել Ֆիզիքական դարձանատուի, եւ միաժամանակ առիթ ստեղծել, ենթացիկ յիշեցնելու թէ մեծ թշուառներ, Յիսուս Գրիգորի կրօնաւոր հոգեկան եւ ֆիզիքական բոլոր հիւանդութիւնները: «Եւ եթէ Տէրը որ քեզ կը բռնէ»:

● Տասնեակ մը նուիրեալներու անսակարկ ծառայութեան շնորհիւ, Դարձանատուը անցաւ բազմաթիւ հանգրուաններէ: Այս նուիրեալներու խումբին մէջ կը գտնուէին բժիշկներ, հիւանդանոցներ, ջանքեղան երեսփոխարիններ, արհեստագործներ, որոնք ծառայեցին ալլալան մարդիկ մէջ:

● Խոնարհ պայմաններու տակ ծնունդ տաւ Դարձանատուը հեղհեղ ընդարձակեց իր ծառայութեան ծիրը: Ժամանակի ընթացքին ծառայութեան ալ մարդեր որդեգրուեցան, ինչպէս լատիւրապոստի քննութիւններ, շարքեր երկու տն-գամ, սրտաղիլ մեքենայի դնում, մութ սենեակի յարգարում եւ ք. ծառայակցի կազմումը դը-նում, անհրաժեշտ ալ կազմածներու հալթալթում, եւ ի վերջոյ ամամիաբարձական արդիական կազմածներու գեղեցիկ:



Օր. Շաֆէ Թովմանեան Օր. Կրեթա Գալուստեան պատրաստ են Ձեզի բնօրինակ տալէն դիւրութիւն:



## DR. MILA ASHODIAN

(Submitted by Rev. Dr. Peter Doghramji)

"I am happy, Mother," said a frail sweet voice as Mrs. Sona Ashodian answered the phone and heard what proved to be the last words of her daughter. "I am going where my father is," she assured her only child, Barbara, as she slipped away peacefully on January 9, 1980. Dr. Mila Ashodian lived a normal life despite her bout with cancer. She lost the battle; but she won the war through her unflinching faith in the Lord.

Dr. Ashodian was born on August 21, 1925 in Providence, Rhode Island. Her family moved to Philadelphia when she was a child, and she graduated from the Lower Merion High School when she was only 15. There she was inducted to the National Honor Society, and she was a member of the Glee Club and Hockey Club. She graduated from Bryn Mawr College with a *magna cum laude* when she was 18, and from the Temple University Medical School four years later. Following her internship at Wills Eye Hospital she joined the staff of Lankenau Hospital where she continued to practice until a few months before her death.

Dr. Ashodian became a capable and a well-known ophthalmologist. She was a Fellow of American College of Surgeons and a member of the Women's Medical Club of Philadelphia. She is listed in Who's Who of Professional Women. She was meticulous about details, and she practiced in her professional life what she had learned

at home and in school: to excel and strive for the best. She loved music, and she played the piano. She loved sports, and she was a member of the Philadelphia Skating Club. She loved living things, and she was a member of the Humane Society. But above all, she loved people, and she continued to be an active member of the church, where she taught Sunday School for over 20 years. Although the father of the family, Vahan, died early, she did everything humanly possible to comfort and support her mother. She loved her brother, Henry, and her daughter Barbara, was her pride and joy.

Dr. Ashodian was an unusual person. She was a hard worker until the very end. Yet she was self-effacing and meek, and very sensitive to the needs of others. This quality was commensurate with her profession. There is nothing more delicate and sensitive than one's eyes, and she took good care of not only the eyes of her patients but also the entire person. She was thoughtful, considerate, courteous, and polite, and she always spread a sweet smile on all of these virtues. She was brave and strong, never showing signs of pain so that her loved ones may be spared the agony of grief. She had her share of sadness in life, yet she never allowed them to overpower her. She practiced the apostolic injunction not to be overcome by evil, but to overcome evil with good.

"Blessed are the dead who die in the Lord; they rest from their labors, and their works do follow them."



## LILLIAN A. AGHASSIAN

Lillian A. Aghassian, daughter of Mr. and Mrs. Vahan Arslanian, was born in Springfield, Mass. on September 16, 1919.

She was a graduate of Massachusetts State College (1941) and worked as an editorial assistant at the G. and C. Merriam Company in her native city. On October 3, 1942 she joined the WAVES and was in the first class of midshipmen of Smith College where she specialized in communications. She was commissioned an Ensign in 1943 and was elevated to Lt. (j.g.) in March 1944. She served as District Communications Officer in Boston until July 1949 when she was assigned to the Armed Forces Institute at Carlisle Barracks.

In April 1959 she became the editor of "The Hoist," the official publication of the U.S. Naval Training Station at San Diego, Calif. She was the Post Wave Representative and Public Information Officer.

In 1965 she retired as a Commander of the U.S. Navy. In 1968 she attended Wayne State University and received her Master of Arts degree.

Lillian married Hovnatan Aghassian on September 12, 1961, in Seattle, Washington. Shortly after, they moved to Washington, D.C. where Lillian finished her last tour of duty before retiring in 1965 with the rank of Commander.

Lillian had a magnetic personality and was loved by all who came to know her. She always volunteered to do her share in organizations with which she was affiliated. In church work, both in Detroit and Calvary Armenian Congregational Church in San Francisco, she was active in Ladies Groups. She was treasurer of AGBU Oakland Ladies Chapter. She was a Past Matron of the Daughters of Vartan for two terms. She was also active in both Naval and community groups. To her responsibilities, she brought dedication and efficiency.



After a short illness Lillian died on December 18, 1979 at the Naval Hospital in Oakland, California. Her death was a great shock and loss to the Armenian community. She is survived by her husband Hovnatan, by her two sisters and one brother.

Lillian will be missed, but we can honor her memory by pursuing activities in the spirit of her dedication.



#### MIHRAN KASSABIAN

Before the pain of the death of Krikor Kassabian was moderated, Krikor's brother, Mihran, died on October 27, 1979 as a result of a light heart attack.

Funeral services were held on November 2, in the Forest Lawn Chapel officiated by the Reverends Vartkes Kassouni and Edward S. Tovmassian and assisted by the close friend of the family, the Reverend Father Shahe S. Semerjian who participated with a prayer and words of comfort. His body was placed next to those of his brothers followed by a memorial meal at the United Armenian Congregational Church of North Hollywood where a large crowd of relatives and friends paid their last respects to a truly loved and respected person.

Mihran Kassabian was born on February 27, 1900 in Caesarea, son of Mgrditch and Maritza Kassabian. He came to the United States in 1921 with the help and mediation of his brother Krikor. Jointly, they brought their parents and another brother and sister. In 1932, Mihran married Miss Angela Martaian. They were blessed with two children, John and Rosemarie. In 1943, the family moved to Los Angeles from Philadelphia.

Mihran and his wife were the founding members of the United Armenian Congregational Church. They believed in the important work of the Armenian Missionary Association and are Life Members. They also were encouragers of the Armenian Department in UCLA and were friends and supporters of the Armenian Apostolic Church.

Mr. Kassabian was blessed with a keen and practical intelligence which led him to achieve financial successes. His noble character, moral principles, religious beliefs and tender ways will be missed but they will be a light unto the path of his loved ones as well as of those of his friends.

Mihran is survived by his wife Angela; son John and his wife Mary; daughter Rosemarie and husband Robert Tounjian; grandchildren Paul-ette, Mark, Paul and John; sister Victoria Avakian.

The AMAA Board, especially Dr. G.H. Chopourian who has used the Kassabian "upper room" on many occasions during his business trips to California, extend their heartfelt condolences to his wife, children, grandchildren and the Kassabian-Avakian kin.

#### KENNETH NAHIGIAN

Kenneth Nahigian, 38, son of Mrs. Ann and the late Edward Nahigian, died on January 27 at St. Joseph's Hospital in Atlanta, Georgia, after a short illness. Funeral services were held on January 30 at 1 p.m. at the First Armenian Church in Belmont. Interment was in the family plot at Mt. Auburn Cemetery in Cambridge, MA.

Born in Boston, MA, he was at the time of his death a resident of Atlanta and President of Nahigian Investment Real Estate Co. He had in his youth lived in Belmont, MA for 20 years.

Mr. Nahigian was a graduate of Harvard University, class of 1963; the University of Virginia, School of Business Administration, 1966; and of the Belmont Hill School in Belmont, MA, in 1953. He had been President of his class at both Belmont Hill School and the University of Virginia. While at Harvard he played basketball and was a member of the Harvard Athletic Club, Hasty Pudding Club, and Pi Eta. He was a member of the Air Force Reserve.

The Board of Directors extend their sympathy to Mrs. Ann Nahigian and all the surviving kin, never forgetting the benefactions of the Nahigian Family to the cause of missions through the Armenian Missionary Association of America.

He is survived by his wife Ann (Lawrence) Nahigian of Atlanta, Georgia; his mother, Ann (Daniels) Nahigian of Boca Raton, Florida; his sister Mrs. Claire Bardakian Thomas of New York; and his grandmother Queenie Daniels of West Roxbury, MA.



#### SARKIS KAZELIAN

Sarkis Kazelian went home to the Lord on December 18, 1979, and his funeral took place at the United Armenian Calvary Congregational Church of Troy, New York on December 21, 1979. He leaves one niece, Mimi Kazelian-Kumjian and a grandniece Karen Lynn Mardigian.

Born in Aintab in the early 1890's Mr. Kazelian was the son of a textile businessman, and he had two brothers and three sisters. He migrated to the USA when he was 19 years of age and worked for the Cluett, Peabody Co. In 1922 he went into the grocery store business with his brother Moses - on 9th Street in Troy.

The store was his life; he never married; yet he really loved people. Everyone acquainted with him will say he was generous and had "a heart of gold." He operated the grocery store for 51 years. His only hobbies were gardening and cooking.

His eulogy was delivered by the Rev. Vincent J. Kumjian who in his remarks said. . . . "Sarkis was not a complainer, he never muttered, and he never gossiped. . . . he was stubborn yet honest; simple but proud."

There is a Sarkis Kazelian Memorial Endowment Fund established with the AMAA, for child education, and those who wish to participate in his memory are urged to do so.



#### ARCHBISHOP HRANT KHATCHADOURIAN

Archbishop Hrant Khatchadourian, former Prelate of the Eastern Diocese of the Armenian Apostolic Church of America, passed away at the Englewood Hospital in New Jersey, on Sunday afternoon January 27, 1980, following a heart attack on Saturday, January 26.

Archbishop Khatchadourian was born in Aleppo, Syria in 1926. After graduating from Haigazian School he entered the Seminary at Antelias and was consecrated a Vartabed in 1948. Between 1952 and 1958 he was pastor of the St. Gregory the Illuminator Church of Haverhill, Mass. where the Reverend Chopourian served as student-pastor of the Armenian Congregational Church between 1956-58. In 1958, returning to Antelias, Vartabed Khatchadourian was consecrated bishop by the late Catholicos Zareh. Appointed locum tenens of the Eastern Prelacy in 1959, he became prelate on November 11, 1961, and was made an Archbishop in 1964. In 1979, Archbishop Khatchadourian, was awarded a Ph.D. in history by Providence (R.I.) College.

Messrs. Samuel Hekemian and Edward Janjigian, President and Treasurer of the AMAA respectively, joined the Executive Director to attend consecration services held on Thursday, January 31 at the St. Illuminator's Armenian Apostolic Cathedral and to extend the condolences of the Board of Directors of the AMAA.

His Grace Bishop Mesrob Ashjian, the present prelate, concluded his eulogy in these touching words: "Archbishop Hrant Khatchadourian in his death has left us with two grievous wounds; one is the sanctified place where he will be placed for all of eternity; the other, in our hearts. Today that wound in our hearts hurts greatly."

#### NATHAN KOUNMRIAN

The AMAA joins with the family of Nathan Koumrian in mourning his death.

Mr. Koumrian, an Elder and Life Deacon of the Armenian Memorial Church, died on the afternoon of Friday, January 4th, at the Newton-Wellesley Hospital. A memorial service was held in his church on January 6, Sunday, at 3:00 p.m. with a capacity attendance of members, friends and family. Participating in the clergy of the afternoon were: Rev. Vincent J. Kumjian, Pastor; Rev. Zaven Dohanian, Rev. Paul Koumrian, and Mr. Bali Balian. There was also a funeral service on Monday morning at 11:00 a.m. for the family and friends, and burial was at the Mount Auburn Cemetery. According to Mr. Koumrian's wishes, the family has asked that the "In Lieu of Flowers" contributions be made either to the Armenian Memorial Church or the Armenian Missionary Association of America - through the Church office.

Nathan Koumrian was born in Zeytoon, Armenia in 1887. Being the son of a Congregational minister, he traveled with the family of three brothers and five sisters. Nathan married Makrouhi Boole in 1919, and they came to this country in 1920. They had three children - Rachel, James and Doris. He was a dental technician by profession, but to everyone he was a man of faith, vision and hope. A pillar of his church, and one of the few who helped construct the present beautiful edifice.

Nathan Koumrian had a clear picture of his purpose in life, and where he was going. He knows now what we only know by faith: "I know that my Redeemer lives."

#### JOSEPH SIRABONIAN (With wife, deceased also)

Joseph Sirabonian entered his eternal rest on Saturday, February 16, 1980. He is survived by his two daughters, Shirley and Violet, five grandchildren and 11 great grandchildren. Funeral services were held at children. Funeral services were held at the Armenian Martyrs' Congregational Church, Havertown, Pa. on February 19th, with the Rev. Dr. Peter Doghramji officiating.

Mr. Sirabonian was born in Hasan Beyli, near Adana, in 1895. He immigrated to the United States arriving on September 12, 1920. Since records of the exact date of his birth were lost, he adopted the date of his arrival (September 12) to the land of his adoption as his birthdate. He



married Victoria Sevdalian on September 25, 1923 and together they raised two daughters who in turn blessed them with grandchildren and great grandchildren. He was a patient, kind and loving individual who was never too busy to help anyone who called on him.

During World War II, he worked for the Philadelphia Navy Yard as an electrician.

In addition to his deep devotion for his family, he loved his church and the Armenian people. This was demonstrated by the many offices he held at various times and was one of the important pillars of the Armenian Martyrs' Cong'l Church. He also served the Armenian people by his involvement in the AGBU Philadelphia Chapter, as President for one term; the Knights of Vartan for almost 50 years holding many positions through the years and Commander for one year and in sundry community committees and their activities. He was an AMAA Life member.

The Board of Directors extend their sincere sympathy to his two daughters Shirley, and Aram Kabakjian, her husband; and Violet, and Tomas Riley, her husband; as well as all his surviving kin.

#### AGHAVNIE HAMMALIAN

(Submitted by Mrs. Quhar Mardirosian)

Aghavnie Hammalian, widow of Paul M. Hammalian of Hackensack, N.J. died on Sunday, January 27, 1980 at the age of 98 years. She had been in ill health for the past three years.

Mrs. Hammalian was born on January 20, 1882 in Dikranagerd, Turkey and came to the United States at the age of three with her parents Giragos and Mariam Chankalian. A resident of Hackensack for the past 80 years, she and her husband assisted in the founding of the Armenian Presbyterian Church formerly of West New





York, N.J. and now located in Paramus, N.J. Both served in various church activities and Mrs. Hammalian was Church Deaconess for several years. She was one of ten charter members of the Ladies Aid Society organized in 1914.

Mrs. Hammalian was a founder of the Home for Armenian Aged, Inc. in Emerson, N.J., a 50-year member of the Women's Committee of the Armenian General Benevolent Union and both she and her husband were members of the Armenian Missionary Association of America. She was active in the Women's Auxiliary of the Hackensack Hospital and was a charter member of the American Association of Retired Persons (AARP) Chapter 418. During World War I she toured the State appealing for funds for Armenian orphans.

Funeral services were held on January 29 at the Armenian Presbyterian Church with the Reverend Karl V. Avakian officiating. Interment was at George Washington Memorial Park Cemetery in Paramus, N.J. Mrs. Hammalian is survived by several nieces and nephews.

#### **ALICE M. OHANESSIAN (OHANESON)**

Mrs. Ohanessian, widow of the late Michael Ohaneson and sister of Mike Serdjian of Rhode Island, entered her eternal rest in Bethesda, Maryland on January 5, 1980. She is the beloved mother of Dr. Edward M. Ohaneson of Bethesda, Mrs. Myron (Lucy) Kurixian of Cranston and Mrs. Michael (Rose) Passarelli of Providence. Funeral services were held at the Jones, Rich and Hutchins Funeral Home and interment was in Forest City Cemetery, South Portland.

Mrs. Ohanessian is a relative of Mrs. Annie Goergizian, wife of the late prominent Armenian Evangelical Minister Arsen A. Goergizian, who turned in the obituary.

The AMAA Board extends sincere sympathies to her children and other kin.

The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.

- Mr. James R. Gilliam, Jr.**  
Lexington, VA  
\***Mrs. Pepron Hampson**  
MA  
\***Mr. Sarkis Kazelian**  
Troy, NY  
\***Mr. Garabed Khachigian**  
CA  
\***Mrs. Zelma Kazarian**  
Worcester, MA June, 1979  
**Mrs. Astghik Ignatius**  
NJ August 24, 1979  
**Mrs. Ruth Nourjian**  
MA August 27, 1979  
**Mr. Jack Norian**  
Merrick, L.I., N.Y. Sept. 14, 1979  
\***Mrs. Zabel Poladian**  
CA Fall, 1979  
**Mrs. Sophie Tateosian**  
NY Fall, 1979  
**Mrs. Zabelle Manassian**  
Emerson, NJ November 29, 1979  
\***Mr. Deron Baker**  
Los Angeles, CA December, 1979  
**Mrs. Rebecca Haboian**  
Detroit, MI December 1, 1979  
**Mrs. Lillian A. Aghassian**  
Oakland, CA December 18, 1979  
**Lenna Hagopian**  
Watertown, MA Dec. 26, 1979  
**Mrs. Lucy Baltaian**  
Emerson, NJ January 2, 1980  
\***Mr. Nathan Koumrian**  
Newton, MA January 4, 1980  
\***Mrs. Alice M. Ohaneson**  
Bethesda, MD January 5, 1980  
\***Dr. Mila Ashodian**  
Narberth, PA January 9, 1980  
**Mrs. Vera Boghosian**  
CA January 11, 1980  
**Mr. Sam Mahdesian**  
Los Angeles, CA Jan. 17, 1980  
**Mrs. Aghavni Hammalian**  
Hackensack, NJ Jan. 27, 1980  
**Mr. Kenneth Nahigian**  
Atlanta, GA Jan. 27, 1980  
**Dr. Srpouhie A. Essefian**  
Washington, D.C. Feb. 1, 1980  
\***Mrs. Anna Federici**  
Cranston, RI Feb. 14, 1980  
\***Mr. Joseph Sirabonian**  
Upper Darby, PA Feb. 16, 1980  
\***Mrs. Marion L. Tashjian**  
W. Warwick, RI Feb. 16, 1980  
\***Rev. Antranig A. Bedikian**  
Leonia, NJ Feb. 17, 1980

\* Signifies that memorials were designated for AMAA.

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We are deeply saddened by the death of the Rev. A.A. Bedikian. Our June Issue will be dedicated to him.

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## LET'S TALK ABOUT WILLS FOR COUPLES

Following is a simulated conversation between Dr. G. H. Chopourian and an attorney friend of AEUNA/AMAA on the subject of wills for "him" and "her" . . .

**Dr. Chopourian:** Is it important for both a husband and wife to have wills? Many seem to think that one will is sufficient.

**Attorney:** That is a common idea, but a misconception. Both the husband and wife should have wills. There is the matter of personal choices in estate distribution, choice of an executor (trix), choice of charitable interests. These can be very individual matters.

**Dr. Chopourian:** That's true. Sadly enough, husbands and wives may be quite different when it comes to religious faith and missionary concern. Of course, there is no guarantee who will survive whom.

**Attorney:** Yes. There may be adequate opportunity for the preparation of a will by the survivor, but if the one without a will dies first, there may be confusion, if not some financial loss and real hardship for the survivor and the other heirs.

**Dr. Chopourian:** Many people feel it is sufficient for a husband and wife to have all property in joint names and that this makes a will unnecessary. Do you agree?

**Attorney:** Joint ownership certainly solves some problems, but it can also create some. For instance, if one party wants to sell and/or reinvest some assets during life, there must be agreement by the joint-owner or it cannot be done, even if the one responsible for providing the asset is the one desiring the change. Also, there will probably be gift and estate taxes imposed, even if there is joint ownership. In fact, joint ownership can mean the entire value of the property will be taxed at the death of the first, unless the survivor can prove he/she helped provide the assets. Taxes could go higher than if property were not jointly held.

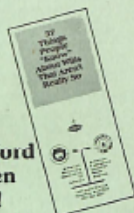
**Dr. Chopourian:** So you would definitely advise that each spouse have a personal will?

**Attorney:** Yes, by all means. Even a simple will, each person leaving everything to the other, should also include the disposition of property in the event both husband and wife would die in the same accident. In that case, the disposition would probably be more complex, but without a will, state laws would take over and determine who gets the property.

If you would like to have additional information about the preparation of a personal will, or if you already have a will and want to update it, be sure to write for our authoritative booklet, "37 Things People 'Know' About Wills That Aren't Really So." It is available on request. Or you may address specific questions to: Planned Giving Department, AEUNA/AMAA, 140 Forest Avenue, Paramus, N.J. 07652.

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Fiction,  
or  
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